

PEKING REVIEW

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Founding of Communist Party of
Australia (M-L)**

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Strong in United Struggle**

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Party's Policy Towards Intellectuals***

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Greeting 10th Anniversary of Founding of Communist Party of Australia (Marxist-Leninist)

On March 14, the Central Committee of the Communist Party of China sent a message to the Central Committee of the Communist Party of Australia (Marxist-Leninist), warmly greeting the 10th anniversary of its founding. The message reads in full as follows:

Central Committee of the Communist Party of Australia (Marxist-Leninist)

Dear Comrades,

On the occasion of the 10th anniversary of the founding of the Communist Party of Australia (Marxist-Leninist), the Central Committee of the Communist Party of China extends warm, fraternal greetings to the Communist Party of Australia (Marxist-Leninist).

Over the last ten years, the Communist Party of Australia (Marxist-Leninist), under the leadership of its Central Committee headed by Comrade E.F. Hill, has held high the banner of Marxism-Leninism, reso-

lutely opposed modern revisionism and waged persistent struggles in defence of the revolutionary principles of Marxism-Leninism, against U.S. imperialism and Soviet revisionist social-imperialism, in support of the revolutionary struggles of the peoples of all countries, against monopoly capital in Australia, in defence of national independence and for the realization of socialism, and has achieved significant successes. The Communist Party of China extends its warmest congratulations to the Communist Party of Australia (Marxist-Leninist) for all its achievements.

The present international situation is characterized by worldwide great disorder. Beset with troubles at home and abroad, the two superpowers, the Soviet Union and the United States, find the going tougher and tougher. Countries want independence, nations want liberation,

and the people want revolution. This has become an irresistible trend of history. We firmly believe that in such an excellent situation, the Communist Party of Australia (Marxist-Leninist), by persisting in integrating the universal truth of Marxism-Leninism with the concrete practice of revolution of its own country and maintaining close links with the masses, will certainly score still greater victories.

Our two Parties have always supported each other and learnt from each other in their common struggle. The unity of our two Parties, which is based on Marxism-Leninism and the principle of proletarian internationalism, is bound to be further consolidated and developed.

Long live the invincible Marxism-Leninism!

Central Committee of the Communist Party of China

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Comrades E.F. Hill and N. Gallagher Feted

Chou En-lai, Vice-Chairman of the Central Committee of the Communist Party of China, Chang Chun-chiao, Member of the Standing Committee of the Political Bureau of the C.P.C. Central Committee, and Chiang Ching, Member of the Political Bureau of the C.P.C. Central Committee, met E. F. Hill, Chairman, and N. Gallagher, Vice-Chairman, of the Australian Communist Party (Marxist-Leninist) and then gave a banquet in their honour on March 17. Hosts and guests had a very cordial conversation.

Among those attending the meeting and the banquet were Keng Piao, Member of the C.P.C. Central Committee and Head of the International



Comrades Chou En-lai, Chang Chun-chiao and Chiang Ching meet Comrades E.F. Hill and N. Gallagher.

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Liaison Department of the C.P.C. Central Committee, and Feng Hsuan, Member of the C.P.C. Central Committee and Deputy Head of the International Liaison Department of the C.P.C. Central Committee.

Kuwait National Assembly Speaker Visits China

Khalid Salih Al-Ghuneim, Speaker of the National Assembly of Kuwait, his wife and the two other members of his party paid a friendly visit to China from March 9 to 14 at the invitation of the Standing Committee of the National People's Congress.

Chairman Chu Teh, Vice-Chairmen Chou Chien-jen and Ngapo Ngawang-Jigme, of the Standing Committee of the National People's Congress, and Premier Chou En-lai met the Kuwaiti guests separately the day following their arrival. Hosts and guests had cordial and friendly conversations.

On the evening of March 10, the Standing Committee of the National People's Congress gave a banquet to warmly welcome Khalid Salih Al-Ghuneim and his wife.

In his toast, Vice-Chairman Chou Chien-jen said that Kuwait is a new emerging country and the Kuwait people have a glorious tradition of opposing imperialism. He praised their achievements in defending national independence and state sovereignty, safeguarding national resources and building the country and the new success in the struggle to recover their petroleum rights and interests.

"The Government and people of Kuwait," Chou Chien-jen said, "always firmly support the just struggle of the Palestinian people. They have worked energetically in co-ordination with the Egyptian, Syrian and Palestinian people in their war to counter Israeli aggression. They oppose the superpowers' interference in the affairs of the Gulf. They support the Afro-Asian nations' cause of unity against imperialism. The just stand of the Kuwait Government has won the respect and acclaim of the other countries of the Third World."

Chou Chien-jen went on: "China and Kuwait belong to the Third World. Both of us suffered from imperialist aggression and oppression

in the past. Our two peoples now face the task of opposing imperialist and hegemonic aggression and expansion. The common struggle has bound the peoples of our two countries together."

Recalling the long history of relations between the Chinese and the Arab peoples, National Assembly Speaker Khalid Salih Al-Ghuneim said in his toast: "In modern history which witnessed oppression imposed on the people of various countries by imperialism, our people and the Chinese people both suffered from this oppression. We are deeply aware that imperialism intends to control the people of various countries and our wealth. We have therefore waged a common struggle to get rid of the evil influence of imperialism, and have made sacrifices to restore our sovereignty and dignity."

He said that the Kuwait people look forward to strengthening their relations with the Chinese people.

On March 11, before leaving for a visit to Shanghai, National Assembly speaker Khalid Salih Al-Ghuneim and his wife gave a farewell banquet.

Booklets Criticizing Lin Piao And Confucius Widely Distributed

According to incomplete figures, more than 200 million copies of booklets criticizing Lin Piao and Confucius have been distributed in the past month by Hsinhua Bookstores all over the country. This has been done in close co-ordination with the struggle to criticize Lin Piao and Confucius.

Among the titles are: *Selected Passages From Lu Hsun's Works in Criticism of the Doctrines of Confucius and Mencius*, first two volumes of *Collection of Articles Criticizing Lin Piao and Confucius*, and *An Anthology of Statements Since the May 4th Movement by Reactionaries, Feudal and Bourgeois Scholars Worshipping Confucius and Advocating Restoration of the Old Order*. These booklets are warmly welcomed by the broad masses of workers, peasants and soldiers.

Hsinhua Bookstore packers and deliverers in the provinces, municipi-

palities and autonomous regions made great efforts to get the booklets distributed quickly while conscientiously taking part in the movement to criticize Lin Piao and Confucius. For example, personnel in the Peking distributing department of Hsinhua Bookstore have further heightened their class consciousness by linking the current class struggle with the criticism of Lin Piao's crime in imitating Confucius' "restraining oneself and returning to the rites" and vainly trying to restore capitalism. By improving book loading and unloading equipment, they were able to get these booklets speedily to the country's border regions.

Hsinhua Bookstores in cities and counties made great efforts to ensure that the booklets reached the educated youth quickly. Bookstores in many regions have reading rooms for worker-peasant-soldier readers to borrow the booklets or other reference material.

Training Workers' Theoretical Group

The Party committee of the Peking People's Printing Plant has had good results in training a workers' theoretical group in the course of the movement to criticize Lin Piao and rectify the style of work. This group for studying Marxism-Leninism-Mao Tsetung Thought includes teams in all of the plant's seven workshops and five departments, totalling more than 80 members. Ninety per cent of the members are workers and most of the 87 production shifts and teams have one or two worker theoretical instructors.

As the movement to criticize Lin Piao and rectify the style of work developed deeper and deeper in 1973, many workers wanted to arm themselves with revolutionary theory. Their desire was heeded by the Party committee and workers from the whole plant who were better ideologically, more politically conscious and willing to study hard were selected and organized into an after-work group to study Marxism-Leninism-Mao Tsetung Thought.

(Continued on p. 13.)

Further Criticism of "Restraining Oneself And Returning to the Rites"

"Renmin Ribao" editorial

THE people throughout China are now concentrating their criticism on Lin Piao's counter-revolutionary revisionist line which was to "restrain oneself and return to the rites." The movement to criticize Lin Piao and Confucius is developing soundly.

After the Ninth National Congress of the Chinese Communist Party, when the people of the whole country were acting in response to Chairman Mao's great call "Unite for one purpose, that is, the consolidation of the dictatorship of the proletariat" and continuing to push the socialist cause forward, Lin Piao and one of his sworn followers inscribed several scrolls in a dark corner with the words: "Of all things, this is the most important: to restrain oneself and return to the rites."

According to the "Biographies of Li Ku and Tu Chiao" in the *History of the Later Han Dynasty*, after Emperor Chih of the Eastern (Later) Han Dynasty was murdered, the country was without an emperor. The military lord Li Ku and others submitted a joint petition to the supreme general Liang Chi which said: "A new emperor should be enthroned now"; "of all things, this is the most important, for the prosperity or ruin of the country depends on it." Lin Piao's coupling "of all things, this is the most important" with "restrain oneself and return to the rites" and copying them out time and again fully revealed his impatience to realize his wild ambition to usurp supreme power in the Party and the state and to restore capitalism.

By advocating "restraining oneself and returning to the rites," Confucius intended to "revive states that were extinct, restore families that had lost their positions, and call to office those who had fallen into obscurity"—reviving the extinct slave states, rehabilitating the aristocratic families that had lost their hereditary status and reinstating the overthrown nobility. Lin Piao wanted to become an "emperor" and carry out the reactionary programme "restrain oneself and return to the rites," and he also intended to "revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity."

By "reviving states that are extinct," Lin Piao wanted to pull China back on to the old semi-feudal, semi-colonial path, establish a fascist Lin dynasty and restore a "state" of the big landlord class and the big bourgeoisie in China. By "restoring families that have lost their positions," he wanted to change fundamentally

the Party's basic line and policies, "restore families" of the overthrown landlord and capitalist classes and bring back their lost paradise. By "calling to office those who have fallen into obscurity," he was complaining and crying for redress on behalf of the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists and reversing the verdicts passed on the chieftains of earlier opportunist lines so that these monsters and demons might assume power again.

All these schemes of Lin Piao's ran completely counter to the law of historical development. What he pushed was a counter-revolutionary revisionist line which went against the historical trend and which aimed at turning the wheel of China's socialist history back. In criticizing Lin Piao's "restraining oneself and returning to the rites," we must expose and criticize in a penetrating way his crimes in plotting to usurp Party leadership and seize state power and to "revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity."

Chairman Mao has pointed out: "Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or in ancient times, in China or elsewhere." For more than the last 2,000 years, from Confucius to Lin Piao, those "heroes" who clamoured "restraining oneself and returning to the rites" and attempted retrogression and restoration and wanted to "revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity" have all been crushed by the wheel of history. Today, in the historical conditions of the dictatorship of the proletariat, there is even less hope for anyone going backwards. One important content in criticizing Lin Piao's "restraining oneself and returning to the rites" and linking it with major issues of right and wrong in the current class struggle and two-line struggle is to solve the question of adopting a correct attitude towards the Great Proletarian Cultural Revolution, expose and criticize Lin Piao and his sworn followers' crimes in plotting a restoration, and consolidate and develop the magnificent achievements of the Great Proletarian Cultural Revolution.

Is the Great Proletarian Cultural Revolution absolutely necessary and most timely? Is it fine or is it terrible? Should we consolidate and develop the great achievements of this revolution and keep to the socialist road or go backwards and restore capitalism?

Our comrades must take a clear-cut stand on these questions of principle. By wildly attacking the Great Proletarian Cultural Revolution, the Lin Piao anti-Party clique vainly attempted to turn back the wheel of history. All reactionaries at home and abroad, including Soviet revisionist social-imperialism, the Chiang Kai-shek clique and the handful of unreformed landlords, rich peasants, counter-revolutionaries, bad elements and Rightists and counter-revolutionary revisionists, attack the Great Proletarian Cultural Revolution. This is determined by their class nature. They are now doing their utmost to attack, slander and sabotage the movement to criticize Lin Piao and Con-

fucius. We must forcefully rebuff the slanders and attacks by the class enemies. As for those comrades in our own ranks who have made mistakes and even serious mistakes, we should adopt the principle of "learning from past mistakes to avoid future ones and curing the sickness to save the patient" and help them change their stand and return to Chairman Mao's proletarian revolutionary line.

Let us achieve still greater unity and win still greater victories in the struggle to criticize Lin Piao and Confucius.

(March 15)

Third World Awakening and Growing Strong in United Struggle

THE awakening and growth of the Third World is a prominent feature of the present international situation. Among the peoples of the Third World, the trend for unity against the enemy has been further strengthened and their struggle to win and safeguard national independence is growing in depth and breadth. Entering the world arena as a giant, the Third World opposes the hegemonism and power politics of the superpowers and is pounding fiercely at imperialism, colonialism, racism and Zionism. The rise of the Third World—about one hundred countries with a population accounting for about three-quarters of the world's total—is changing the world balance of forces and pushing the world forward.

Bankruptcy of the Theories of "Special Responsibility" and "Filling the Vacuum"

The two hegemonic powers, the Soviet Union and the United States, have always looked down on the Third World countries and people, and regarded themselves as the supreme rulers of the Third World. U.S. imperialism has always behaved like a world "gendarme," trying to "fill the vacuum" everywhere in the world. Soviet revisionist chieftain Brezhnev's claim that the Soviet Union has a "special responsibility" is the same stuff as the "fill the vacuum" fallacy trumpeted by U.S. imperialism. However, the Third World by its struggle has smashed these theories of aggression and expansion spread by the two overlords. What the two superpowers face in the Third World today is no "vacuum" but the daily awakening, united and militant peoples and the rising trend of countries wanting independence, nations wanting liberation and the people wanting revolution.

This rising trend is irresistible, a fact clearly proved by events in the past year. The three Indochinese peoples have won great victories in their struggle against

U.S. aggression and for national salvation and victories of the Arab countries in their war of resistance against Israeli aggression have dealt a heavy blow to the plots of the two hegemonic powers to seize and control the Middle East. The fight against the superpowers' maritime hegemony and for defending sea sovereignty has become a worldwide struggle and the number of countries standing for and declaring a 200-mile territorial waters limit or economic zone has increased to nearly 80. The Third World has increasingly made its strength felt even in the United Nations which has long been under the control of the two superpowers. All this fully shows that the peoples of Asia, Africa and Latin America are determined to be the master of their own destiny and their own house. The superpowers will be knocking their heads against the wall if they again try to "fill the vacuum" or assume a "special responsibility" in the Third World.

The Third World is playing an even more important role in the arena of international struggle. Imperialism no longer dares to ignore the existence of the Third World, the awakening and growth of which has opened up a situation in which "affairs in the world require consultations. The internal affairs of a country must be settled by the people of that country, and international affairs must be settled by all concerned through consultation. They must not be decided by the two big powers." The assertion that the international situation "depends on the direction and process of the development of relations between the United States and the Soviet Union" (*Pravda*) is delirious hegemonic drivel.

Soviet Revisionist Social-Imperialism Discredited

With its true colours being revealed more rapidly in the Third World, Soviet revisionist social-imperialism has become discredited. The people and public opinion there more and more clearly know that the Soviet Union is an imperialist country engaging in ex-

pansion everywhere under the signboard of "socialism." This is a new indication of the Third World's daily awakening.

This new situation was underlined by developments before and after last September's 4th Conference of Non-Aligned Countries. Soviet revisionism failed to elbow its way into the conference. Brezhnev's "high-pressured letter" to President Boumedienne aroused public indignation. The debate it provoked drew condemnation in and outside the conference and throughout the world — "the Soviet Union is imperialist." This was unprecedented in the non-aligned movement over the last ten and more years.

In the past few years, Soviet revisionism, disguised as an "ally," has done much harm to the Third World countries. Through their own experience, the people there see with an increasing clarity that it is a false "friend" and a real enemy.

In Asia, Soviet revisionism feverishly peddles the "Asian collective security system," allegedly for the sake of "peace" and "security" there. But the Asian countries saw only expansion and threats in its acts and manoeuvres in Asia. It has masterminded the dismemberment of Pakistan and subverted the government of a country in South Asia. It has created disputes in the Gulf area, carried out frantic military expansion in the Indian Ocean and made an open show of force in the Sea of Japan and the Western Pacific. It deploys heavy troop concentrations along the Sino-Soviet border, threatening socialist China. It flirts with the Lon Nol and Pak Jung Hi cliques and even with the Chiang Kai-shek clique, all of which have been spurned by the people. Many Asian countries correctly see the "security system" as one for Soviet revisionist aggression and expansion.

The treacherous features of Soviet revisionism were revealed more fully during the Arab war of resistance against Israeli aggression last October. When Arab troops were advancing victoriously, it ganged up with U.S. imperialism to hatch a ceasefire which helped Israeli troops launch a wild counter-attack. It continued to emigrate Soviet Jews to Israel to increase the latter's manpower while extorting large sums of foreign currency from the Arab countries by taking advantage of their pressing need for arms. From these treacherous acts of Soviet revisionism, the Arab countries are well aware they have been stabbed in the back by this very so-called "ally." The Lebanese paper *Al Hayat* pointed out: "This so-called [Soviet] friendship and these aids and assistance whose value and importance have been exaggerated are among the most important elements and factors which have brought to the Arab world numerous sufferings and miseries, contempt and humiliation, the loss of territory and dignity."

What Soviet revisionism has done in Latin America also reveals more clearly its social-imperialist features. So far it has stubbornly refused to sign Additional Protocol II to the Treaty for the Prohibition of Nuclear Weapons in Latin America. This further exposes be-

fore the Third World the hypocrisy of the "detente" and "disarmament" it has feverishly trumpeted. The coup in Chile last September showed the Third World the great harm the fallacy of "peaceful transition" advocated by Soviet revisionism has brought to the revolutionary struggle of the people there. The broad masses of the people of the Latin American countries and the Third World will keep this lesson in mind and continue to march forward.

Today, when the Third World is awakening with each passing day, Soviet revisionism is finding it increasingly difficult to swindle and run amuck under the signboard of "socialism."

Independence, Self-Reliance and Struggle in Unity

Through their struggles the Third World people have come to see clearly what road they should take. So long as they strengthen their unity, persevere in struggle, maintain independence and rely on their own efforts, they will surely take their destiny into their own hands and win successive victories.

The two hegemonic powers, the United States and the Soviet Union, have asserted that the developing countries cannot do without them. While U.S. imperialism always boasts about the "role" of the U.S. "aid" to the Third World countries, Soviet revisionism claims that only "by way of entering into alliance" with it can the developing countries achieve their goals. But bitter experience has proved that obeying and depending on the superpowers means placing oneself at the mercy of a tiger. Only by relying on their own efforts and uniting to fight can the Third World countries achieve what they intend. Houari Boumedienne, President of the Council of Revolution of Algeria, put it well when he said that this can only be realized "by our struggle, by being conscious of our solidarity and above all by having confidence in ourselves and in our own capabilities."

The Third World people have seen their own strength as a result of a series of victorious struggles. Especially in the past year, the people of the three Indochinese countries won brilliant victories after years of fighting; by their persistent struggle the Korean people opened up new prospects for realizing the independent and peaceful reunification of their fatherland; the Palestinian and other Arab people won great victories in their war against Israeli Zionist aggression; the Arab oil-producing countries demonstrated their mighty power by means of the oil embargo; the people of non-independent African regions made continuous headway in their armed struggle; and the struggle of the Latin American people to defend state sovereignty and safeguard their natural resources has vigorously advanced and is deepening. All these victories have greatly strengthened the Asian, African and Latin American people's determination to carry on their struggles and enhanced their confidence in victory.

The two hegemonic powers have done their utmost to attack the principle of independence and self-reliance,

and insidiously sow discord among the Third World countries and people and undermine their unity. Both their opposition to self-reliance and their efforts to undermine unity are meant to serve their futile attempts to turn the Third World countries into their appendages and subject them to control and slavery. But the Asian, African and Latin American peoples have realized more and more clearly through struggle that the only way to victory is to base their policy on self-reliance and to strengthen unity in their struggle. "Unity and joint struggle" is the most powerful weapon in the hands of the Third World people and what the two hegemonic powers fear most. Forty-one independent African countries declared at the 10th African Summit Conference: "In the face of imperialist manoeuvres aimed at undermining our unity, we pledge ourselves to remain united."

The past year saw a new development in the militant unity of the Third World, especially in Africa which set an example in this respect. The people of African countries have further stepped up their unity and co-operation in the political, military and economic fields

in order to fight imperialism, old and new colonialism, racism and big-power hegemonism. The unity of independent African countries smashed the scheme of the Rhodesian racist regime which tried to strangle Zambia by sealing off its frontiers. In the Arab people's war against aggression, the Arab countries joined forces against their common enemies, and African countries also acted in concert with the Arab countries. A new panorama of unity in struggle was opened in the Middle East and Africa. The ranks of the Third World people uniting in the struggle against imperialism and hegemonism have further expanded and their mutual support has become more energetic. Imperialist and social-imperialist machinations to sow dissension and undermine unity have met with ignominious defeat.

The world of today is one in which the people have become their own masters. The time has gone for ever when the oppressed nations and peoples were at the tender mercy of others. The Third World is sure to demonstrate greater strength in its unity and struggle and play a more active role in international affairs.

China's Position on the Population Problems Expounded

— Speech by China's Observer at the Special Session of the Population Commission of the United Nations

HSU LI-CHANG, Observer of the People's Republic of China to the Third Special Session of the Population Commission of the United Nations, expounded China's position on the population problems in his speech at the March 11 morning's session.

The Third Special Session of the Population Commission opened on March 4 and closed on March 15. The main task of this session was to prepare for the World Population Conference to be held in Bucharest from August 19 to 30, 1974. Twenty-seven member states and observers from more than 30 countries attended the session.

During the discussion on a draft of the "World Population Plan of Action" to be submitted to the World Population Conference, Hsu Li-chang said: "The population situation of a country is determined by her social system. At present, many countries have population problems, such as unemployment, starvation, high morbidity and mortality. All these problems should be examined in the context of the given political-economic conditions, instead of by an abstract approach separated from those conditions. What is the root cause of the population problems existing in many countries

today? Some people attribute them to the quick and excessive growth of the population. According to them, big population is the cause for slow economic development, inadequate resources, pollution of the environment and a miserable life in the families of the developing countries. . . . They maintain that the excessively large population of the developing countries in Asia, Africa and Latin America is the 'root cause of all problems' in the world."

Fundamental Cause of "Population" Problems

Hsu Li-chang continued: "In our view, such assertions are entirely wrong for they are totally inconsistent with the actual fact. The fundamental reason why there are poverty and 'population' problems in some developing countries is the hegemonism, aggression and plunder perpetrated by imperialism, colonialism and neo-colonialism, especially the two superpowers."

The Chinese observer pointed out: Poor countries are not poor from the very beginning, nor is a large population the cause of their poverty. They are poor because of brutal plunder and exploitation. At present, population densities in most of the developing countries

are lower than the developed countries. How can it be said that their population is too large?

We maintain that of all things in the world, people are the most precious. Once the people take their destiny into their own hands, they will be able to perform any miracles. Take China for example. Under the leadership of Chairman Mao Tsetung and the Communist Party of China, the Chinese people have overthrown the rule of imperialism and its lackeys, become the masters of the country and are building socialism independently and through self-reliance. Over the past two decades and more, although China's population has grown from around 500 million to more than 700 million, our economy has developed faster and not slower; our resources have become richer and not poorer; our environment is gradually improved and not worsened and our people's living standard has been raised step by step and not lowered. With the emancipation of the people, man and woman are equal. They help and love each other, work together and strive to build a new society. This historical fact has fully borne out the truth that the question of feeding the people can be solved through revolution plus production. The view that a large population is the "root cause of all problems" is wholly untenable.

Now let's take a look at the developed countries. Some of them claim to be very rich, but there are also age-old serious population problems. The population there grows very slowly, yet millions are unemployed and tens of millions are struggling on the verge of starvation. Regardless of the fate of the people, the ruling circles in those countries carry out aggression and expansion abroad and ruthless oppression and exploitation at home. Certain people, out of ulterior motives, arbitrarily pin the label of "population explosion" on developing countries of Asia, Africa and Latin America and even seek to blame them for the "disasters" of unemployment and poverty in their own countries. How absurd this is!

Crucial Task in Solving Population Problems

Referring to the correct way to solve the population problems, Hsu Li-chang said: "If the developing countries are to solve their population problems, their crucial task is to combat imperialism, colonialism and neo-colonialism and superpower hegemonism and power politics, win and safeguard national independence and develop national economy and culture through self-reliance. Each country should formulate her own policy in the light of her own population situation. The Chinese Government is pursuing step by step a policy of planned growth of population. But we believe that a population policy can be properly formulated and effectively carried out only when foreign aggression and interference are prevented, political and economic independence are secured and the people have become the masters of the country. Some people say that the population policy should 'be given the first place' and 'plays the decisive role'; they even regard the birth control programme as a panacea. This is putting the

cart before the horse and is wrong. Some people make use of such views to cover up the imperialist crimes of aggression and switch the general orientation of the struggle of the world's people against imperialism, colonialism and hegemonism. This is what we resolutely oppose."

"It is China's consistent position to combat imperialism, colonialism, neo-colonialism and superpower hegemonism, and support the developing countries in their struggle to safeguard national independence, develop independent national economy and improve and raise the living standard and cultural level of the people step by step. It is also the common demand of the Asian, African and Latin American developing countries and the earnest desire of the broad masses of the people of the world," he said. "We are of the opinion that this session and the forthcoming World Population Conference should give full expression to this just demand of the developing countries which constitute two-thirds of the world population. At the same time, full expression should also be given to the just demands of the vast majority of the people in the developed countries for winning and protecting their right to work, improving their living conditions and ultimately eliminating the root cause of unemployment," he added.

Future of Mankind Is Infinitely Bright

Hsu Li-chang pointed out that some people, basing themselves solely on demographic forecasts, had painted a black and depressing picture of the future of mankind. More than a hundred years ago, when the world population was less than 1,000 million, Malthus raised a hue and cry about "overpopulation" and the impossibility for the growth of production ever to catch up with that of population. Today, more than a hundred years later, the world population has more than trebled, but there has been even greater growth of the material wealth of society, thanks to the efforts of the broad masses of the people in surmounting numerous obstacles. In the short span of the 20-odd years since her founding, the People's Republic of China has increased her industrial and agricultural production several times, her rate of production growth exceeding that of her population increase. "History is progressing, and mankind is advancing. We are fully confident that the future of mankind is infinitely bright," he said.

"The formulation of population policy and target, census and the publication of statistics are internal affairs within the sovereignty of each country and should be handled by each government in accordance with the wishes of its people. It is inappropriate and unfeasible for the United Nations World Population Conference to lay down unified regulations. International co-operation in the field of population matter must be carried out in conformity with the principles of complete voluntariness of the parties concerned, strict respect for state sovereignty and promotion of self-reliance on the part of the recipient countries," he stressed.

Persevere in Making Revolution, Oppose Restoration

by Chen Yi-mei

THE Chinese people's great leader Chairman Mao in 1955 made an important statement in referring to our Chenchichuang Agricultural Producers' Co-operative in the book *Socialist Upsurge in China's Countryside*. He pointed out: "The socialism of today is indeed unprecedented. Compared with the Confucian 'classics,' socialism is infinitely superior." With this statement of Chairman Mao's as our weapon, we have sharply criticized the reactionary ideas preached in the Confucian "classics" and the counter-revolutionary revisionist line of Liu Shao-chi and Lin Piao, kept to the socialist orientation and resolutely followed Chairman Mao in making revolution. We have turned a poor and backward village inhabited by former tenant-peasants who in the old society were savagely exploited by Confucius' descendants (the Kung Family) into a new socialist village with initial prosperity. (See *Peking Review*, No. 6, 1974, pp. 9-11 for a report on the savage exploitation and oppression of tenant-peasants by the Kung Family before liberation.)

Struggle Between Restoration and Anti-Restoration

In the last 20-odd years, we have advanced along the socialist road, every step forward a sharp struggle between those who revere Confucius and those who oppose him and between restoration and opposition to restoration. The struggles centred on the fundamental question of adhering to socialism or restoring capitalism.

In 1961 when we held aloft the three red banners of the Party's general line for building socialism, the Big Leap Forward and the people's commune in our courageous advance and achieved great success in various fields of socialist construction, Liu Shao-chi and company joined in the anti-China chorus set up by imperialism, revisionism and all reactionaries and attacked the Party's general line, the Big Leap Forward and the people's commune as "going beyond the limit," "too early" and "in a mess." They did all they could to peddle their sinister revisionist stuff for sliding back to capitalism. They followed Confucius' line of "restraining oneself and returning to the rites" in their vain attempt to restore capitalism.

The writer is the Party branch secretary of the Chenchichuang Production Brigade in Chufu County, Shantung Province.

At that time, a sinister meeting for the purpose of holding sacrificial rites and paying reverence to Confucius took place in Chufu, his birthplace. For this event, more than a hundred musicians (all of them landlords) were brought together from all over the county. They drummed and blew, sang and droned, and lauded Confucius as a "great statesman," "thinker," "educationist" and "one of the greatest men in the history of Chinese thought." They used the doctrines of Confucius and Mencius to engage in counter-revolutionary activities for restoring capitalism. A handful of class enemies in Chenchichuang Village took the opportunity to praise the doctrines of Confucius and Mencius and oppose socialist revolution. They jabbered: "The musicians have been organized again. From now on things will be run according to the old sage's rules and regulations."

When we exercised dictatorship over the class enemies, they yelled: "All our surnames are Chen, we're all one family and it's good to be kind to your relatives. Harmony is to be prized." When we drilled power-operated wells and transformed sandy wasteland, they moaned that we had profaned the "geomancy" and went against the "mandate of heaven," and so forth. Basing themselves on Confucius' set of standards, they cooked up ten major crimes by me and grabbed power in the production brigade's leadership. They then proceeded to frenziedly sabotage the collective economy and made our village's production fall sharply. This is the vicious result when revisionism, that is the capitalist class, is in power!

At that crucial point, Chairman Mao in September 1962 personally convened and presided over the Tenth Plenary Session of the Eighth Central Committee of the Communist Party of China. He drew up the Party's basic line for the entire historical period of socialism and issued the great call: "Never forget class struggle." Like a radiant beacon, Chairman Mao's instruction lit up our way forward. It made us realize that the struggle taking place before us was a class struggle between restoration and opposition to restoration of capitalism, and was a two-line struggle between practising Marxism-Leninism and practising revisionism. We organized the masses of poor and lower-middle peasants and, with the Party's basic line as the key link, we vehemently criticized the doctrines of Confucius and Mencius and the counter-revolutionary revisionist line

and struck hard at the handful of class enemies. The poor and lower-middle peasants angrily said: "The doctrines of Confucius and Mencius are the doctrines of exploitation, oppression and retrogression. The aim of a handful of class enemies in trumpeting these reactionary doctrines is to subvert the dictatorship of the proletariat and restore capitalism." After a sharp struggle, we seized back power. The poor and lower-middle peasants were determined to restore and develop production as quickly as possible. "When people are of one mind, Mount Tai can be moved." A year later our grain production doubled and great progress was made in forestry, animal husbandry and side-line occupations.

Expand the Achievements of the Great Cultural Revolution

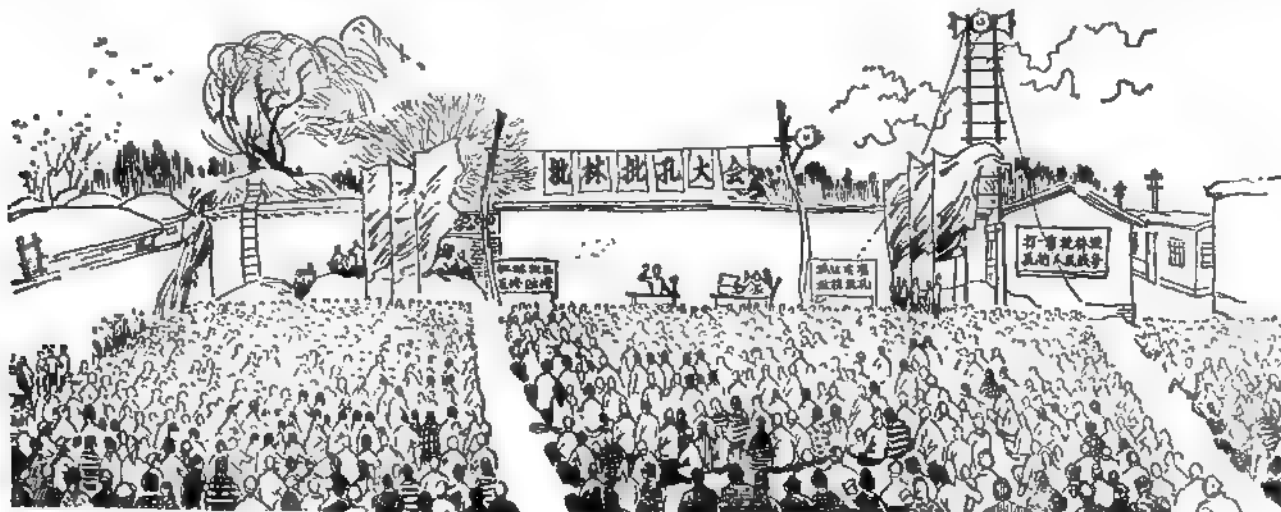
During the Great Proletarian Cultural Revolution, we poor and lower-middle peasants together with the workers and Red Guards exposed and criticized Liu Shao-chi's counter-revolutionary revisionist line and did our best to eliminate the outdated ideas, culture, customs and habits which were the products of the influence of the Confucius "classics." This educated the cadres and tempered the masses. But Lin Piao and company followed Confucius' preaching "To restrain oneself and return to the rites." They inscribed four scrolls with the words "Of all things, this is the most important: to restrain oneself and return to the rites," which showed their impatient desire to subvert the dictatorship of the proletariat and restore capitalism. They did their utmost to launch vengeful counter-attacks, railed at the new things emerging in the Great Proletarian Cultural Revolution and attempted to turn back the wheel of history. For example, when educated young people took the road of going to settle in the countryside to integrate with the workers and peasants in response to Chairman Mao's call, Lin Piao slandered this as a "disguised form of reform through forced labour." When cadres went to "May 7" cadre schools to temper themselves in collective productive labour and be re-educated by the poor and lower-middle peasants,

Lin Piao attacked it as a "disguised form of unemployment." These fallacies of Lin Piao's are one with the reactionary concept that "those who work with their minds govern, those who work with their hands are governed" preached by Confucius and Mencius.

All these are manifestations of the struggle between the two classes and the two lines. We must resolutely fight against Lin Piao's counter-revolutionary revisionist line and repulse reactionary ideas that try to turn back the wheel of history. We will study the works by Marx, Engels, Lenin and Stalin and Chairman Mao's works even more conscientiously. We will continue to criticize Lin Piao and company for their crimes in trying to sabotage the Great Proletarian Cultural Revolution. We will repudiate the doctrines of Confucius and Mencius, such as "Those who work with their minds govern, those who work with their hands are governed" and "He who excels in learning can be an official."

We praise the victories of the Great Cultural Revolution, actively support the new things that have emerged during the Great Proletarian Cultural Revolution and work hard to consolidate and develop its achievements. Lin Piao attacked educated young people going to settle in the countryside, but we are determined to act according to Chairman Mao's teachings and exert ourselves in doing a good job of helping these youths. We pay close attention to them politically, encourage them to always follow the road of integrating with the workers and peasants and play their role in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment and let them take charge of whatever work they are capable of doing. We also pay attention to their life and educate them to work hard and live frugally.

The more than 70 educated young people who have settled in our brigade are being tempered and are maturing politically. Most of them have made great progress. Three have been admitted to the Communist Party and 18 to the Communist Youth League. Two are now on the brigade's revolutionary committee. Good results have been obtained by cadres taking part in manual labour and, in spite of Lin Piao's attacks, we



Meeting to criticize Lin Piao and Confucius at a people's commune.

are determined to follow the "May 7" road indicated by Chairman Mao. We cadres actively take part in collective productive labour and maintain the fine qualities of the working people. We are often caked with mud and our hands are always covered with calluses. In 1972, for instance, each of the 15 leading cadres in the brigade spent an average of 315 days doing physical labour. In addition, we see to it that the schools are well managed by the poor and

lower-middle peasants, that Chairman Mao's "May 7" Directive is implemented and that the schools persevere in carrying on the revolution in education.

Facts prove that, with the poor and lower-middle peasants in charge, great changes have taken place in the schools. This is a powerful criticism of Lin Piao and company who vainly tried to negate the Great Proletarian Cultural Revolution and smother new socialist things.

The Philosophy of the Communist Party Is the Philosophy of Struggle

— Refuting Lin Piao for peddling Confucius' doctrine of the mean

by Chiang Yu-ping

THE doctrine of the mean is a reactionary philosophy used by Confucius more than 2,000 years ago in stubborn defence of the slave system. Lin Piao and his gang completely betrayed dialectical materialism by describing this doctrine as "rational" and "a dialectic idea" and even listing it as "one of the great virtues of our nation."

Our great leader Chairman Mao teaches us: "The philosophy of the Communist Party is the philosophy of struggle." Marxist dialectics hold that "the law of contradiction in things, that is, the law of the unity of opposites, is the fundamental law of nature and of society." The unity of contradictions is relative whereas the struggle of contradictions is absolute. When the struggle develops to a certain stage and goes beyond a certain limit, it inevitably will destroy the old unity, resulting in the extinction of the old things and the birth of the new. Genuine dialectical materialists should not only recognize this law but also support and foster with full enthusiasm the new emerging things and strive to help them defeat the decadent things. They should persist in reforms, revolution and progress and oppose conservatism, restoration and retrogression, so that human society will constantly progress and develop in the storms of class struggle and the struggle for production and eventually realize communism.

Always persisting in applying the Marxist philosophy of struggle in the new-democratic revolution and in the socialist revolution and socialist construction, our great leader Chairman Mao has led the entire Party, the whole army and the people throughout the country in surmounting numerous obstacles, marching forward courageously and winning one great

victory after another. "Marxism consists of thousands of truths, but they all boil down to the one sentence, 'It is right to rebel.' . . . And from this truth there follows resistance, struggle, the fight for socialism." Restudying this great teaching of Chairman Mao and reviewing every advance in the Chinese revolution, we deeply realize that to struggle is to progress and triumph while not to struggle is to retrogress, collapse and go revisionist.

But Confucius and the Confucian school after his time advocated "*chung yung*" (the doctrine of the mean), regarding unity as absolute and describing decadent old things as sacred and inviolable. According to them, "not leaning to either side is called *chung*; being unchangeable is called *yung*." Everything should be done in accordance with the slave system's moral



P.L.A. fighters putting out a blackboard newspaper criticizing Lin Piao and Confucius.

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standard of "letting the king be a king, the minister a minister, the father a father and the son a son." and there should not be the slightest deviation. To act otherwise was to go against the doctrine of the mean. Obviously, this doctrine was a reactionary philosophy used by Confucius and Mencius to oppose reforms and social progress and to protect the old slave system. How can it be "rational" and "a dialectic idea"? In peddling Confucius' doctrine of the mean, Lin Piao and company fully proved that they were not only a gang of political swindlers in the true sense but also out-and-out devout disciples of Confucius.

Falsehood is dressed up as truth, just as fish eyes are palmed off as pearls. In picking the doctrine of the mean out of the garbage heap of the doctrines of Confucius and Mencius and passing it off as, and tampering with, Marxism, Lin Piao tried to use this reactionary philosophy to oppose the Marxist philosophy of struggle and the surging revolutionary movement of the proletariat and drag society backwards. In 1958 when the people of the whole country, guided by the Party's general line for socialist construction, were launching the vigorous movement for the Big Leap Forward and the people's communes with soaring enthusiasm and boundless creativeness, Liu Shao-chi and Lin Piao dished up the reactionary philosophy of the doctrine of the mean to attack the general line, the Big Leap Forward and the people's communes. One babbled that "things have gone wrong because they have been carried too far" while the other said that "things have gone beyond the limit" and "have destroyed individual initiative." When Chairman Mao led the entire Party and the people of the whole country in adhering to the principles of Marxism-Leninism and opposing Soviet revisionism, Lin Piao again employed the doctrine of the mean to viciously curse our anti-revisionist struggle, alleging that it "went to extremes." This has fully exposed the ugly features of this renegade and traitor who attempted to throw himself into the lap of the Soviet revisionists.

Guided by Chairman Mao's revolutionary line and holding high the great banner that "it is right to rebel against reactionaries," the revolutionary masses in the Great Proletarian Cultural Revolution demolished the bourgeois headquarters with Liu Shao-chi as its ring-leader, dealt shattering blows at the old ideas, old culture, old habits and customs of the exploiting classes and smashed the dream of the landlord and capitalist classes of staging a come-back. Socialist new things mushroomed. Harboring inveterate hatred for all this, Lin Piao and his like once again picked up the doctrine

of the mean as a weapon with which to frenziedly attack the Great Proletarian Cultural Revolution, socialist new things and the proletarian dictatorship. Their vilification was most vicious and their techniques most despicable. They even conspired to stage a counter-revolutionary armed coup to put the landlord and capitalist classes' desire for restoration into action.

One criminal purpose of Lin Piao's advocating the doctrine of the mean is he hoped in vain to use it to erode the militant will of the people and undermine the revolutionary forces. This is another point meriting our high vigilance. If you wanted to display the spirit of thoroughgoing revolution in the three great revolutionary movements—class struggle, the struggle for production and scientific experiment—Lin Piao would preach to you that you should "never go to extremes in anything" and that "going to extremes is wrong." If you stood for reforms, advocated revolution and upheld social development and progress, he would assume the air of a philosopher and admonish you to "guard against exceeding proper limits in antagonism, or unity will be destroyed" and that only the doctrine of the mean was most "rational." If you upheld the proletarian principles and waged a ruthless struggle against the class enemies, he would come out at once and spread the absurd fallacy of class reconciliation that "when two sides fight, they become enemies; when two sides live in harmony, they become friends," echoing the doctrines of Confucius and Mencius that "in the application of the rites, harmony is to be prized." In a word, revolutionary principles can be discarded, revolutionary struggles must be stopped; only the restoration by the class enemies is permissible while the broad masses are not allowed to make revolution—this is what Lin Piao and his kind really meant when they peddled the doctrine of the mean to the people.

All the revolutionary fighters of the proletariat shoulder the great task of emancipating all mankind and realizing communism. For Lin Piao to peddle the doctrine of the mean in an attempt to restore capitalism is something we will never tolerate! Not only in the present movement of criticizing Lin Piao and Confucius but in the entire historical period of socialism, we must always adhere to the Communist Party's philosophy of struggle, thoroughly repudiate the doctrine of the mean and display the proletarian spirit of thoroughgoing revolution. What joy it is to struggle with heaven! What joy it is to struggle with earth! What joy it is to struggle with man! Certainly communism will be realized amid struggle!

(Continued from p. 4.)

This group is playing an outstanding role in the struggle to criticize Lin Piao and Confucius. In order to criticize in a deep-going way the reactionary ideology of Lin Piao and the fallacies of Confucius, they drew up many items for criticisms and edited and printed Lu Hsun's criticisms of Confucius. Under the leadership of

the plant's Party committee and through the group's guidance and propaganda work, more than 80 issues of wall newspapers devoted to criticisms of Lin Piao and Confucius have been put out and a large number of articles criticizing Lin Piao and Confucius have been written.

The group also actively guides the masses in studying theory and, in

class struggle and the two-line struggle, continues to study theory, raise its standards and give full play to its role. The plant's Party committee constantly attaches importance to giving it ideological instruction and helping it integrate theory with practice and creating conditions for the group to study still better.

Criticism of Lin Piao and Confucius and the Party's Policy Towards Intellectuals — My Understanding

by Feng Yu-lan

Professor Feng Yu-lan of Peking University's Department of Philosophy, who revered Confucius in the past, is taking an active part in the struggle to criticize Lin Piao and Confucius. Two of his most recent articles on this subject, entitled "A Criticism of Confucius and a Self-Criticism of My Former Reverence for Confucius" and "The Two-Line Struggle Between Restoration and Anti-Restoration of the Old Order," were published in "Guangming Ribao" on December 3 and 4, 1973, with an editor's note (on December 3) welcoming the progress he had made.

Following is another article of his published in "Guangming Ribao" on February 1 this year. — Ed.

THE movement to criticize Lin Piao and Confucius is reaching a new high tide. Through this movement the people of the whole country will surely obtain a better understanding of the ultra-Rightist nature of Lin Piao's counter-revolutionary revisionist line and greatly enhance their consciousness of the two-line struggle. Still greater victories will surely be won in the class struggle in the ideological sphere, and the people will receive a deep education in socialism.

For intellectuals, the old intellectuals in particular, the current movement is of very great importance. This is because the pernicious influence of Confucius' reactionary thinking on them is especially strong. The movement is closely connected with the Party's policy to unite with, educate and remould the intellectuals.

I have in the last few months gained some understanding and experience in this respect.

When the mass movement to criticize Lin Piao and Confucius started last autumn, I was at first rather uneasy. I said to myself: Now I'm in for it. Before the Great Cultural Revolution started, I had always revered Confucius. Now, there is going to be criticism of Lin Piao and criticism of Confucius and the worshipping of Confucius, this means I will also be criticized.

On second thought, however, I found this frame of mind wrong, because I was still taking the old stand I had prior to the Great Cultural Revolution. True, I was a worshipper of Confucius in the past, but that

was due to the reactionary stand I took and the wrong line I followed at that time. And I had more or less realized this during the Great Cultural Revolution. I also had made an initial self-criticism of my former reverence for Confucius. Now I should go a step further to criticize Confucius on the basis of my previous criticism and criticize my former reverence for him. I should join with the revolutionary masses in criticizing Lin Piao, criticizing Confucius and criticizing the worship of Confucius.

When the university leadership knew how I felt, it encouraged me to speak at a meeting of faculty members and students of the philosophy department on my present understanding of Confucius. The first article by me which appeared in the *Peking University Academic Journal* was originally the speech I gave at that meeting. As I worked on the speech, my misgivings gradually disappeared. I felt more and more at ease and was very happy that I was able to criticize Confucius and the worship of Confucius together with the revolutionary masses.

Thus in the concluding portion of my speech I said: The Great Proletarian Cultural Revolution is developing in width and depth. A new revolution is taking place in the realm of the history of Chinese philosophy. Chairman Mao is personally giving leadership and showing us the orientation. I'm nearly 80 and have worked for half a century on the history of Chinese philosophy. It makes me very happy to be able to live to see this great revolution, and to take part in it makes me feel all the happier. After I delivered my speech at the meeting, the response I got was a great encouragement to me.

My thinking at that time was: The criticism of Lin Piao and Confucius and the criticism of worshipping Confucius first seemed like a disaster to me but later it actually made me happy. The reason for this is because the stand I took and the line I followed had changed. This change—from worshipping Confucius to criticizing him, from the feeling of an impending disaster to one of real happiness—was brought about in the course of my ideological remoulding and it was inseparable from, and indeed was the result of, the education I got in the Great Cultural Revolution.

Some time later, the university leadership suggested that I speak at a meeting of the senior faculty members to criticize Lin Piao and Confucius. My second article published in the *Peking University Academic Journal* was the speech I made at this meeting. While working on it, I gradually came to understand the two-line struggle in the history of philosophy. One was the "restoration of the old order" line represented by the Confucian school, the other which was against such restoration was represented by the Legalist school. In China's feudal society which covered a very long period, the doctrines of Confucius and Mencius held sway. The history of philosophy under both feudalism and capitalism lauds the Confucian school while belittling the Legalist school. This was the case for more than 2,000 years. The aim of the revolution in the history of Chinese philosophy is to overturn this case and reverse this reversal of history. Once the struggle between the two lines in the history of philosophy is seen in its true light the revolution in this sphere can be understood.

My purpose here of giving the background when I wrote those two articles is to show that if there is some small progress in my understanding, it is inseparable from the encouragement given me by the leadership; in other words, it is inseparable from the Party's policy of uniting with, educating and remoulding the intellectuals.

Guangming Ribao republished both articles on December 3 and 4 last year with an editor's note. This was a further manifestation of the Party's policy to unite with, educate and remould the intellectuals. I was very much moved. The editor's note, though short, was earnest and meaningful; many more things than what was said seemed to be implied and every line in it embodied the Party's warm-hearted advice and encouragement to the intellectuals, elderly intellectuals in particular.

The editor's note had warm words of encouragement for the little progress I had made. It is the Party's policy of uniting with, educating and remoulding the intellectuals to affirm the progress, however small, or even just a sign of it, made by an intellectual, and encourage him to make further progress.

The note also touched on the significance of the movement to criticize Lin Piao and Confucius. This, as I see it, is the task the Party has put before the intellectuals.

The same note encouraged intellectuals at large to make further progress. To me, this was an impetus.

The editor's note was not addressed to me alone. It showed the Party's general solicitude for intellectuals as a whole, especially the old ones.

Touched by this, I wrote a poem to express my feelings:

March 22, 1974

*Little surprise there are blooms growing in profusion on the trees,
For Spring is here;
With blossoms everywhere in the garden,
'Tis time to greet their fragrance.
The moment the bud comes out in red,
delicate and tender,
The East Wind is there
to caress it with its gentle breeze.*

By the East Wind, I was referring to the Party's basic line for the entire historical period of socialism formulated by the Chinese people's great leader Chairman Mao and the Party's policy of uniting with, educating and remoulding the intellectuals.

Looking back, I recalled the May 4th Movement in 1919 (see *Peking Review*, No. 8, 1974, p.9) which opposed the decadent and reactionary old morality, old culture and old literature and pinpointed Confucius as the chief representative of all these things. The slogan "Down with the Confucius Shop" was raised. Since then, for or against the Confucius Shop has become an important hallmark of whether one is against or for revolution.

I was a supporter of the Confucius Shop at that time. After the May 4th Movement, the old way of worshipping Confucius in feudal society ceased to work. So I adopted the bourgeois way of upholding the Confucius Shop, and a concrete manifestation of this was *A History of Chinese Philosophy* I wrote in the 1930s and my writings during the War of Resistance Against Japan preaching the doctrines of Confucius and Mencius. They served the big landlord class and the big bourgeoisie, and they especially served the rule of the Kuomintang reactionaries. After liberation, this bourgeois way of worshipping Confucius also ceased to work. So I adopted the revisionist way of upholding the Confucius Shop; its concrete manifestation was the first part of *A New Edition of History of Chinese Philosophy* I wrote in the 1960s. This served the counter-revolutionary revisionist line of Liu Shao-chi and Lin Piao.

To sum up, in my past work on the history of philosophy I stuck mainly to the history which had been turned upside down. Now it has been reversed and from it I can see the historical facts more clearly and understand them more profoundly. But why in the past had I ignored these facts even though I knew they were there? Why did I cling to the history that had been turned upside down?

This was because in the past I was politically following the "restoration of the old order" line represented by Confucius. And so in philosophy I preached idealism and in my work on the history of philosophy I extolled Confucius. My class stand was that of the big landlord class and the big bourgeoisie, and my world outlook was the bourgeois world outlook. I was bound to revere Confucius when I took such a stand and observed society and history with such a world outlook.

With a bourgeois world outlook, one not only fails to see society and history in their true light but also

cannot study Marxism-Leninism-Mao Tsetung Thought well. Since Marxism-Leninism-Mao Tsetung Thought is the theoretical basis guiding the proletarian revolution, anyone who does not take a revolutionary stand can never understand it no matter how much you try to explain it to him. And no matter how many times he reads the works of Marx, Engels, Lenin and Stalin and the works of Chairman Mao, he will not be able to understand them.

Before the Great Cultural Revolution began, some people used to say: Old intellectuals like us understand Chairman Mao's writings once we read them, forget what we have read once we put them away, and make mistakes once we try to apply what we have studied.

I fully agree to this. Here, when we say we understand what we have read, we actually don't. If we should think we understand what we have read when we really don't, it is even more harmful than ignorance itself. Because we don't really understand Chairman Mao's writings, we forget what we have read the moment we put them away. And because we think we understand when we actually don't, we make mistakes as soon as we try applying them. We might be talking about studying Marxism-Leninism-Mao Tsetung Thought, in actual fact we are using it as a cloak to cover up our bourgeois ideology and we still do things in the same old bourgeois way. My *A New Edition of History of Chinese Philosophy* is a case in point.

The movement to criticize Lin Piao and Confucius has enabled me to understand fairly clearly the struggle between the two lines ideologically and politically and helped me to see which of the two lines I followed in the past and which of them I should follow now. It has also enabled me to see the reactionary effects of worshipping Confucius and to know what kind of persons the worshippers of Confucius are. To worship or to criticize Confucius is not an academic question but a question of the present-day political struggle.

Still more important is that it has made me further realize that, in the last analysis, if an intellectual wants to thoroughly remould himself he must change his class stand and remould his world outlook, as Chairman Mao has repeatedly taught us.

In the 1974 New Year's Day editorial by *Renmin Ribao*, *Hongqi* and *Jiefangjun Bao*, the following teaching by Chairman Mao was quoted: "We hope that they [our intellectuals] will continue to make progress and that, in the course of work and study, they will gradually acquire the communist world outlook, get a better grasp of Marxism-Leninism and become integrated with the workers and peasants. We hope they will not stop halfway, or, what is worse, slip back, for there will be no future for them in going backwards."

Here Chairman Mao was talking about the question of changing one's class stand and remoulding one's world outlook. These two are basically the one and same thing; a particular class stand goes hand in hand with a particular world outlook.

Changing one's class stand and remoulding one's world outlook must be carried out in work and study, and the subjective world is to be changed in the course of transforming the objective world; at present, it is imperative to change the subjective world in the course of taking an active part in the criticism of Lin Piao and Confucius. And this is the way things are: The pernicious influence of Confucian ideas on my mind is of the deepest dye. If I do not throw myself heart and soul into the criticism of Lin Piao and Confucius, how can I get rid of the Confucian ideas that have poisoned my mind? How can I free myself from the spiritual shackles Confucian ideas have fastened on me? The fact is that every time I have criticized Lin Piao and Confucius, I find my vision broadened and I feel my spirits braced. I may become enlightened from other people's speeches and articles criticizing Lin Piao and Confucius. But listening to what others say and reading what others write cannot produce the same effects as those resulting from my own criticism of Lin Piao and Confucius. One must free oneself from the spiritual shackles through one's own efforts.

I was a student in the department of philosophy at Peking University in 1915. Today, when I see the worker-peasant-soldier students of philosophy here, I really envy them, for what they are studying is Marxism-Leninism-Mao Tsetung Thought and they have been following the revolutionary line in philosophy from the moment they enrolled. What I studied in my time were feudalistic dregs and I took up the "back to the old" line in philosophy from the time I entered the college.

I always tell myself that I was born too early but there is nothing I can do about it. Though I was born too early, I am lucky I still live to this day, and I can study Marxism-Leninism-Mao Tsetung Thought and struggle alongside these young revolutionaries.

Naturally there are many antiquated ideas and notions in my mind that will stand in my way as I study and struggle. But they certainly can be removed, and a major measure to achieve this is the criticism of Lin Piao and Confucius.

Put destruction first, and in the process you have construction. In the course of criticizing Lin Piao and Confucius, one learns Marxism-Leninism-Mao Tsetung Thought. Knowledge acquired this way is quite different from what is obtained through reading books, for it is acquired from practice and struggle. This is what is meant by changing the subjective world in the course of transforming the objective world.

I am grateful for the Party's policy of uniting with, educating and remoulding the intellectuals. As said above, if I have made some progress, it is inseparable from the Party's policy towards the intellectuals.

I am determined to follow Chairman Mao's teachings and press forward steadily along his revolutionary line.

Women Take Part in Productive Labour

by LI Chen

THE establishment of the socialist system in China makes it possible for millions of women to take part in various kinds of social productive labour. This is of great significance for raising the position of women.

Take the changes in Tientsin for example. This big north China coastal city had only 24,000 women workers and staff members when the People's Republic of China was founded in 1949, while now there are 530,000 in the city's state-owned and collectively-owned industrial enterprises. Before liberation, most of the women in the rural suburbs were tied down to heavy housework or to auxiliary labour on individual farms under a small-peasant economy. Today the vast majority of rural women who are members of people's communes take part in collective productive labour just like the men. In some places, because large numbers of men work in industry or are engaged in capital construction, women have become the main labour force in farm work.

These tremendous changes not only reflect the excellent situation characterized by the rapid development of our national economy and steadily expanding production, but constitute an outstanding landmark in women's emancipation.

Revolutionary teachers of the proletariat have pointed out the significance of women's participation in social productive labour. Engels said: "The emancipation of women and their equality with men are impossible and must remain so as long as women are excluded from socially productive work and restricted to housework, which is private." Lenin also stated: "To effect her [woman's] complete emancipation and make her the equal of the man it is necessary for the national economy to be socialized and for women to participate in common productive labour. Then women will occupy the same position as men."

The author is a member of the standing committee of the Tientsin Municipal Women's Federation and Chairwoman of the Heping District Women's Federation in Tientsin.

Our great leader Chairman Mao and the Chinese Communist Party have always stressed the need for mobilizing women to take part in social production. Towards the end of the 1920s, the political power in the revolutionary base areas led by the Chinese Communist Party paid attention to this work. Later, in the Shensi-Kansu-Ningsia Border Area, organizing women to take part in labour and production was regarded as an important task of the women's movement. In 1943 when the War of Resistance Against Japan was approaching victory and times were still very hard, the Party Central Committee made a decision on the policy for women's work in the anti-Japanese base areas. The decision pointed out: Like young men fighting at the front, women devoting their efforts to production are carrying out a militant and glorious task. Moreover, the road of raising women's political position, educational level and standard of living so as to achieve emancipation should also start with economic well-being and economic independence. In keeping with this prin-



Developed from a neighbourhood workshop run by housewives, an instrument factory in Tientsin is making dryers and a dozen other products for scientific research.



Young women and men commune members of a production team in suburban Tientsin take a break.

exploit their labour power, which was still cheaper than that of men workers. With the employed themselves under constant threat of dismissal and unemployment, how could it be possible for women to enjoy equal job rights? I was then a worker in Tientsin and had my fill of the sufferings workers had to endure in the old society. Under such circumstances, it was mere empty talk to try to solve the problem of women's employment and raise their position without a basic change in the social system itself.

Tientsin was liberated early in 1949. The victory of the revolution liberated the productive forces. China's national economy soon recovered and began to develop, and production developed in Tientsin too. From the very beginning, the municipal people's government paid attention to including

women workers in production. It instructed state-owned factories to recruit women workers, and entrusted the municipal women's federation to organize women's production groups for sewing, weaving and knitting, and embroidery. In the year 1949 alone, more than 2,000 housewives joined such groups. By 1953, the first year of the First Five-Year Plan for the development of the national economy, no less than 50,000 housewives had taken part in the work of various trades and professions.

During the Big Leap Forward in socialist construction in 1958, which created more favourable conditions for women's participation in social production, 160,000 women became workers or staff members in state-owned enterprises. With the help of the Communist Party and the Government, an additional 170,000 housewives relying on their own efforts set up more than 10,000 collectively-owned small and medium-sized factories and service units related to the people's livelihood.

The Great Proletarian Cultural Revolution which started in 1966 promoted the further development of socialist construction. There are now 530,000 women workers and staff members in Tientsin's industrial enterprises. Besides, large numbers of housewives have joined "May 7" production groups in recent years. These are a new kind of production organization vigorously developed under the guidance of Chairman Mao's "May 7" Directive in 1966. Led by neighbourhood committees, they process products for factories or provide miscellaneous services related to the daily life of the residents. They provide chances for older or physically weaker women to take part in productive labour. Thus, the vast majority of urban women in Tientsin today are no longer confined to their families.

In Tientsin's rural areas, agricultural collectivization enormously speeded up the development of

ciple, the masses of rural women in the liberated areas were further mobilized and organized to take part in handicrafts and side-line occupations and in farm production. Their participation in productive labour gave enormous support to the War of Resistance Against Japan and the War of Liberation, and further promoted the women's movement.

With the development of the national economy after country-wide liberation in 1949, still larger numbers of women took part in social production. During the socialist upsurge in the countryside in 1955, Chairman Mao clearly pointed out: "In order to build a great socialist society, it is of the utmost importance to arouse the broad masses of women to join in productive activity."

The masses of women wish to take part in social productive labour and to improve their position. But this question cannot be solved in isolation, nor through the activities of just a few persons devoted to the women's movement. It can only be solved in the course of the triumphant advance of the people's revolutionary cause led by the proletariat.

Revolution Liberates Productive Forces

The changes in the urban and rural districts of Tientsin provide good proof that revolution liberates the productive forces.

In semi-feudal and semi-colonial old China, Tientsin was like the other cities—its industry and commerce were languishing, its rural areas were on the verge of complete bankruptcy, and large numbers of working people were destitute of food and clothing, unemployed and roaming from place to place. Although the factories set up in Tientsin by imperialists and Chinese bureaucrats and capitalists employed a number of women and child workers, their sole purpose was to

production and the building of capital construction projects. Precisely as Chairman Mao pointed out in 1955: "With the completion of agricultural co-operation, many co-operatives are finding themselves short of labour. It has become necessary to arouse the great mass of women who did not work in the fields before to take their place on the labour front."

Since the establishment of the people's communes in 1958, and especially since the start of the Great Proletarian Cultural Revolution, chances for women to take part in collective production have increased with the comprehensive development of agriculture, forestry, livestock breeding, side-line occupations and fishery and the growth of commune-run industries. No more in a position of dependency, as under the individual economy, women are commune members equal in status to men members, taking part in both production and management. With the growth of socialist construction, many men commune members have gone to take part in building factories, mines or such large water-control works as the project to permanently harness the Haiho River. Consequently, rural women have played an increasingly important role in farm production.

Rapid advances based on rising industrial and farm production have been achieved in various fields such as commerce, culture, education, medical service and public health. The large-scale participation of the women of Tientsin in social productive labour was realized in the course of steady progress in production spurred on by revolution.

Revolution Sweeps Away Old Ideas

Revolution has shattered the plot of Liu Shao-chi and Lin Piao to restore capitalism and place once again the masses of working people and working women in their former plight. It is also sweeping away the ideology of the exploiting classes upheld and expounded by Liu Shao-chi and Lin Piao. These old ideas have been obstacles to women's participation in social productive labour.

For instance, factory work was not regarded as proper for women before liberation. This was partly because women workers were often beaten or cursed by capitalists and foremen in the factories, and in many cases had to endure humiliating inspection on entering or leaving the factory. Women workers considered that they were forced to work in order to make a living, and that this was a disgrace. So they always took off their workers' badges and put them in their pockets whenever they left the factory.

After liberation the working people have become masters of the country and labour has been regarded as a matter of glory and pride. The exploiting class concept of looking down upon labour and the working people has been repeatedly criticized. Large numbers of women have come out of their homes to take part in social labour because they understand that it is not simply working for wages but, more important, it is creating wealth for society and contributing to building

socialism. Work has been transformed into an honour and a source of happiness.

Yang Kuo-chen is a woman worker in the Red Flag Embroidery Factory in the Hoping District of Tientsin. Soon after liberation, on learning about the significance of women's emancipation, she decided to go out to work and contribute her share to building up the country. She joined an embroidery production group, the predecessor of the present embroidery factory, organized by the women's federation. But her husband, a worker, saw the matter in a different light. His family lived much better after liberation. He considered that since he was working, his wife should as a matter of course do the housework and that it was a disgrace for her to go out to work. They often quarrelled about this. With more and more women taking jobs outside of the home, public opinion changed, and he also changed his attitude. Now Yang Kuo-chen is a skilled worker in charge of a small group. Relationships in the family changed too. In the past she waited on her husband, but now he does his share of the washing, cooking and other housework. They consult each other about family expenses and get along very well.

The change in Yang Kuo-chen's family is a miniature of what has taken place in a multitude of New China's families. Yang says with emotion: "Only by taking part in production and gaining economic

(Continued on p. 21.)



Women shipyard workers.

Woodcut by Li Tao-wu

New Mass Movement Upsurge in Latin America

A NEW upsurge over the last year or so has been witnessed in the mass movement in Latin America where the broad masses have risen in endless struggles to defend their state sovereignty and national independence and oppose oppression and exploitation by foreign imperialism and domestic reaction.

Twenty thousand Puerto Ricans held a demonstration in San Juan, the capital, in December demanding independence from the United States. The people of Panama, who have a glorious tradition of struggle against the United States, have waged an unyielding struggle to recover their sovereignty over the U.S.-occupied Panama Canal and Canal Zone.

In early January 1973, Panamanian students demonstrated in front of the U.S. Embassy in Panama City to commemorate the patriots killed by U.S. occupation troops in the Canal Zone nine years earlier. The demonstrators demanded the recovery of Panama's sovereignty over the Canal and Canal Zone. On January 9 this year, several thousand people met in Panama City to mark the 10th anniversary of the Panamanian people's patriotic struggle against the United States. Placards inscribed with slogans such as "Never fall back a step!" "Total sovereignty!" and "We will struggle at whatever cost!" were posted everywhere in the city. In Venezuela, students in the capital Caracas, Merida, Cabello and seven other cities went into the streets in the latter part of last May in protest against the then U.S. Secretary of State William Rogers' visit to their country and rising living costs. In Argentina, some 7,000 workers of the U.S.-owned General Motors staged a 24-hour strike in November to protest the arbitrary dismissal of 33 workers by the U.S. company.

Struggle for Democratic Rights and Better Living Conditions

The past year has also seen a new upsurge in the Latin American people's struggle for democratic rights and better living conditions. Brazilian workers staged seven big strikes in the first four months of 1973, protesting lay-offs and maltreatment and demanding wage increases. More than half a million workers from the steel, ship-building, power, building, and transport and communications industries took part in the strikes. There appeared a growing tendency of joint struggle by workers in various trades. Taxi drivers in Sao Paulo went on strike in early January this year against the

continual raising of gasoline prices by the monopoly companies. This was a big strike seldom seen in Brazil in recent years. Hundreds of strikers were injured or arrested in clashes with police.

In Bolivia, 5,000 miners of the "Twentieth Century Tin Mine" and "Catavi Mine" staged 48-hour strikes last March for wage increases. Repercussions from the strikes in Bolivian society were great. Industrial workers and workers of other trades as well as bank employees struck in September over the arrest of trade union leaders and the currency devaluation by the Bolivian authorities. Meanwhile, under the strong demand of the workers, two trade union organizations, the Central Trade Union Federation of Bolivian Workers and the Trade Union Federation of Mine Workers of Bolivia, have resumed activities despite the ban by the authorities. On January 21, 1974, the Bolivian Government announced price increases for bread, flour and four other staple food items. About 50,000 miners and industrial workers with a tradition of struggle immediately downed tools in protest. By January 23 the strike had involved 100,000 people, including staff members and people of other social strata. On January 25, peasants in Cochabamba Department in Central Bolivia joined the struggle by putting up barricades of trees and rocks and blocking the roads. They fought heroically against the troops and police in defiance of armed suppression. The struggle which lasted one week demonstrated the awakening and militancy of the Bolivian workers and peasants.

In Uruguay, local and nationwide strikes have broken out one after another since last March. In late June, hundreds of thousands of Uruguayan workers in all trades staged a general strike in protest against the dissolution of the national and local assemblies. The strike brought to a standstill the majority of factories, shops and firms, banks and government departments and paralysed port, railway and inter-provincial transport operations in the country. The workers persisted in struggle for more than 10 days in spite of armed suppression by troops and police. Uruguayan students, teachers and people of other walks of life in the capital also held protest demonstrations.

In Costa Rica, strikes by workers and students and instances of peasants seizing land took place on 20 occasions last year — all on a comparative large scale. In Guatemala, primary school teachers held a general strike

for wage increases in July. Nearly all of the country's 18,000 primary school teachers took part in the struggle.

In Ecuador, primary and secondary school teachers held a general strike in August to protest the arbitrary dismissal of two teachers by the government and demand the removal of the minister of education. Despite police suppression, the struggle persisted for four weeks until a basic victory was won.

Peasants' Struggles

Last year also witnessed sharp peasant struggles in some Latin American countries. Seizures of land by peasants occurred repeatedly in Brazil's Para and Mato Grosso States. The peasants armed themselves to resist armed attacks by the latifundists. In northeastern Brazil, it happened repeatedly that starving people seized

food. In defiance of armed suppression by the troops, the peasants in Ceara State forced their way into cities for food and jobs. A peasant struggle to take back their lost land broke out in Honduras, Guatemala and Costa Rica last year. The peasants in Puntarenas Province in southern Costa Rica rose in resistance in November against the authorities' sale of their land to foreigners as pasture — land they had reclaimed through years of hard toil. They defied military suppression and threats and fought fearlessly in defence of their land.

The people's struggle in Latin America is growing in breadth and depth, with the participators of all walks of life giving support to each other and struggling in unity. This is a manifestation of the fact that the historical current — countries want independence, nations want liberation and the people want revolution — is surging forward in Latin America.

(Continued from p. 19.)

independence can women have complete equality with men." This is proved by the facts. The great teacher Lenin pointed out: "The chief thing is to get women to take part in socially productive labour, to liberate them from 'domestic slavery,' to free them from their stupefying and humiliating subjugation to the eternal drudgery of the kitchen and the nursery." As long as women remain dependent economically and occupy a subservient position, they cannot attain equality with men politically, socially or in family life. Taking part in social labour to attain economic independence is the necessary basis for women's emancipation.

Revolution is also sweeping away old ideas that women cannot do this or that — ideas that often made many women feel that they were inferior to men.

Innumerable facts have convincingly refuted these old concepts. Take what happened in Tientsin for example. In pre-liberation days the small number of women workers were employed mainly in the textile and other branches of light industry. There were none in such fields as machine building, power and transport. Now in all fields of work, including heavy industry, large numbers of women are working shoulder to shoulder with men and have made outstanding achievements. There is a "March 8 communications squad" of 11 women workers under the Tientsin Railway Sub-Bureau. They trained diligently to develop their skill and are undertaking work formerly done by men. Along the 233-kilometre transmission line assigned to them, every post, every section of wire was put up in accordance with the strictest demands. Working in the air, rain or shine, they are doing an excellent job of maintenance and have been cited as an "outstanding unit" many times.

The Tsuichiamatou Production Brigade in the eastern suburbs of Tientsin mainly produces vegetables for

the city. Some people used to believe such superstitions as "potatoes women plant won't sprout" and "melons women plant are bitter." Women in the brigade were only allowed to do weeding and other subsidiary work. Now women account for over 80 per cent of the brigade's labour force in growing vegetables. They take up seed selection, raising seedlings and all the processes in managing vegetable gardens as well as scientific experiments. Together with men commune members, they have rapidly increased the variety of vegetables and raised yields.

"Barefoot doctor" Meng Ching-yu of the Muchang People's Commune in the western suburbs of Tientsin serves the people wholeheartedly. To cure difficult diseases with acupuncture, she tried to improve her skill by experimenting on herself and discovered new points for needling.

Such examples are too numerous to cite. They effectively repudiate the old concept of looking down on women, and inspire women at different posts to make still bigger contributions to socialist revolution and construction.

Now in the busy districts of the city on my way to the office or back home, whenever I see a large number of healthy, pleasant-looking women workers and cadres among the pedestrians I often recall the misery of pre-liberation days. At that time, every day at the factory where I worked I used to see tired, half-starved women workers leaving the factory with leaden steps. After working more than ten hours a day, they had heavy chores waiting for them at home. As for working women in the rural areas, their daily life was mainly spent around the cooking-stove, millstone and well. But things are quite different today. In the New China led by Chairman Mao and the Communist Party, the status of women has undergone radical changes in the short period of some 20 years. I cannot but be thrilled when I think about it.

ROUND THE WORLD

ZIMBABWE

New Developments in People's Armed Struggle

The first shots heralding the Zimbabwe people's armed struggle for national independence were fired by Zimbabwe patriots in the town of Sinoia, 70 kilometres northwest of the Rhodesian capital Salisbury, on April 28, 1963.

In the face of savage suppression by the white Smith racist regime, the Zimbabwe people once suffered setbacks in the struggle. After summing up their experience and making intense preparations for several years, the Zimbabwe patriots rekindled the fire of their armed struggle at the end of 1972. Using the jungles in the northeast as their bases, the guerrillas have mounted repeated attacks on the enemy in the last year. They fought 55 battles with the enemy in 1973, killed 500 troops, brought down 7 planes, demolished 8 barracks and disrupted important communication lines in many places. The Zimbabwe African People's Union freedom fighters made several attacks on South African and Rhodesian troops in the first three months of this year. Fighting now has spread from the northeast to other areas.

The guerrillas' activities against the colonialists are supported and assisted by local Africans. The masses provide them with cover in the war zones, supply them with food and information about the enemy, and help them carry war materials.

The rapid growth of the armed struggle has given the lie to Smith's arrogant boast that he would wipe out the guerrillas in the first dry season. It has struck terror into the hearts of the white colonialists. Sounding a worried note, Smith admitted in a new year's message that guerrilla action in 1974 will be "more widespread" and his regime will be put to "sterner tests."

Despite all the difficulties brought on by intensified suppression from the Smith authorities, the Zimbabwe people are confident of victory in their armed struggle for national independence.

JAPAN

"Seirankai" Militarists Denounced

Recent statements to the press by Japanese trade union leaders and workers have strongly denounced a handful of Japanese militarists represented by the "Seirankai" (Blue Storm Society) for their reactionary manoeuvring to create "two Chinas," sabotage Japan-China relations and

urge the revival of militarism. The statements have expressed the determination to fight for strengthening Japan-China relations and for the promotion of friendship between the two peoples.

Tomitaro Kaneda, Vice-Chairman of the General Council of Trade Unions of Japan (SOHYO), said: The "Seirankai" is an ultra-reactionary force and hostile to the People's Republic of China and the Democratic People's Republic of Korea. It is striving to revive militarism in Japan and reoccupy Taiwan and south Korea as colonies. It is also desperately trying to create international incidents against the Third World.

He declared that the General Council of Trade Unions of Japan resolutely opposes "Seirankai's" machinations to create "two Chinas" and the revival of militarism in Japan. "We must energetically carry

"CLARTE ET L'EXPLOITE" (BELGIUM)

Social-Imperialism Is the Enemy of the People

Clarite et l'Exploite, organ of the Central Committee of the Marxist-Leninist Communist Party of Belgium, says in a recent article that a wealth of facts prove that the Soviet leaders have made the Soviet Union a social-imperialist country and a ferocious enemy of the people.

The article says that these leaders have behaved as ferocious neo-colonialists in Asian, African and Latin American countries. The acts of the Soviet revisionist leaders today show that they have completely taken over the mantle of the past tsars in interfering in and launching aggression against other countries.

"Soviet imperialism also reveals itself in exporting capital abroad by every means to plunder the natural resources and exploit the people of other countries," the article states.

Meanwhile, the Soviet leaders have become merchants of death like the

Americans. Arms deals are "obviously a source of fabulous profits and a means to penetrate various countries, to bring them into the Soviet sphere of influence, to acquire military bases from them and pillage their wealth," the article adds.

It also notes that the Soviet revisionists are saboteurs of revolutionary struggles. They spread the lie of "peaceful transition" in an attempt to disarm the working class and the broad masses of the people in the face of the schemes of reactionaries and fascists.

The article points out that the Soviet revisionists, while working hand in glove with the United States to stamp out the flames of the people's revolutionary struggles, are locked in intense rivalry with the United States for spheres of influence.

In conclusion, it says that there is no difference in nature between the two superpowers, the Soviet Union and the United States. Both are imperialist countries seeking hegemony.

on the struggle against the 'Seirankai' for the sake of strengthening Japan-China relations and promoting Japan-China friendship," he said.

Yoshihiro Tazaki, a member of the Central Executive Committee of the Japan Telecommunications Workers' Union, said: The Japanese workers are resolutely opposed to the "Seirankai's" intrigues to create "two Chinas." There is only one China, that is, the People's Republic of China. It is the internationalist duty of the Japanese working class to strengthen friendship between the peoples of Japan and China and maintain peace in Asia.

He pointed out that any force hostile to China and its anti-China manoeuvres will certainly be submerged by the swelling tide of history.

Motofumi Makieda, Chairman of the Japanese Teachers' Union, said: Now the militarist forces represented by the "Seirankai" are frantically trying to make school education serve chauvinism and aggression. The Japanese people, however, are no longer the same as before. The 600,000 members of the Japanese Teachers' Union resolutely oppose the revival of militarism, and will struggle for the strengthening of Japan-China friendship.

Kanobu Sekiguchi, a member of the Central Executive Committee of the National Railway Workers' Union of Japan, said: The broad masses of the Japanese workers are maintaining high vigilance against the resurgence of the militarist forces represented by the "Seirankai" and will never allow them to undermine Japan-China relations. To oppose the plot of a handful of militarist forces to sabotage these relations is one of the important missions of the Japanese workers who are waging their spring struggle.

CAMBODIA

Lon Nol Clique Plunged Into Greater Predicament

The struggle by the people of various strata in Phnom Penh since the beginning of this year against

the Lon Nol traitorous clique has developed rapidly with more and more workers, other labourers, youths, students, teachers, functionaries, monks and patriotic soldiers taking part.

The struggle has taken various forms, such as strikes by students, teachers and workers and parades and rallies, to expose and condemn the traitorous clique with Lon Nol as its chieftain. Many monks have also raised their voices against the traitors. Discontent is growing among puppet regime functionaries and patriotic soldiers in the puppet army, many of whom have broken with the regime. Many monks, ordinary citizens, intellectuals and even high officials of the regime have gone over to the National United Front of Cambodia.

In a statement he handed to the Mission of the Royal Government of National Union of Cambodia to France on February 14, former M.P. and former "vice-secretary of state for finance" of the traitorous Lon Nol regime Chhim Khet condemned U.S. imperialism's launching the fascist coup in collaboration with the traitorous Lon Nol clique on March 18, 1970 and all the clique's crimes and declared his decision to break with the anti-national, anti-popular, dictatorial and fascist regime in Phnom Penh and join the National United Front of Cambodia.

The Mission of the Royal Government of National Union of Cambodia to France issued press communiques on February 21 and 27 announcing that engineer Ing Kieth, former secretary of state for social affairs and labour, former minister of public works and telecommunications, and Sieuv Saphon, former magistrate and former counsellor of the "supreme court" of the Phnom Penh puppet regime, had recently joined the National United Front of Cambodia.

The victories of the People's Armed Forces of National Liberation of Cambodia on the battlefield and the struggle by Phnom Penh's citizens have dealt a heavy blow to the Lon Nol traitorous clique, plunging it into a greater predicament.

ITALY

Serious Financial and Economic Difficulties

Italy is confronted with serious financial and economic difficulties. With worsening inflation and soaring prices, the labouring people are facing a grave menace to their livelihood.

The country's budget deficit of 7,700,000 million lire in fiscal 1973 reached a record high. The government tried to keep the 1974 deficit below 7,400,000 million lire, but when the budget was approved by Parliament it amounted to 9,200,000 million lire, 1,500,000 million more than last year.

To cover its huge deficits, the government has continually increased the amount of paper money in circulation, thus making inflation still more serious as prices and the cost of living go up. According to figures released by the Central Institute of Statistics, the cost of living in December 1973 was 12.3 per cent higher than a year earlier. The rate of increase in the nation's cost of living will be 15 per cent in 1974.

Meanwhile, Italy's foreign trade deficits have gone up steeply. The government has had to borrow again and again from other countries to make good the huge payments deficit.

One of the causes of this huge deficit was the floating, or disguised devaluation, of the lira in February 1973, which pushed up import costs sharply.

Italian ruling circles are shifting by every means the burden of financial and economic difficulties on to the labouring people. This arouses the anger of the broad masses of the people. About one million workers in the chemical, metallurgical, engineering, textile and food industries went on a nationwide strike on February 20. Again, on February 27, 13 million Italian labouring people held a nationwide general strike to protest zooming prices and rising unemployment. They opposed shifting the economic difficulties on to the labouring people and demanded job guarantees and better housing, school and sanitation conditions.

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